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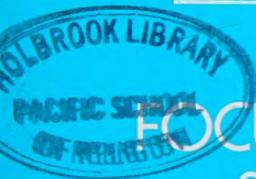


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"What I say unto you I say unto all, WATCH."—Jesus



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*Focused on "Handling Success"

Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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"What I say unto you I say unto all, WATCH." Jesus

Remember to Forget

ELIZABETH BICE LUERSSEN

When reminded of cruel treatment she had received, Clara Barton, the founder of the American Red Cross, is reported to have replied, "I distinctly remember forgetting that!" There is much to be said for the ability to forget the mistakes, hurts, grievances, accidents, or tragedies of the past. Christian Science requires more, however. It shows us how to scientifically erase such memories—to wipe them out with the great spiritual fact that man's true history is spiritual, faultless, good.

"Behold, I create new heavens and a new earth," declares the book of Isaiah, "and the former shall not be remembered, nor come into mind."¹ When we hold to the good and the true—remember God's allness—we cease to honor evil.

We needn't go around like battle-scarred veterans, bearing the marks of previous encounters. The pang of regret, the lump of resentment, the furrow of sorrow, should not be retained as re-

minders of the past. That which was never recorded in or by the divine Mind, God, need not be recorded on human thought or body. For our own good we all must be willing not only to discard the erroneous pictures of the past but also to thoroughly destroy the negatives. The Discoverer and Founder of Christian Science, Mary Baker Eddy, was well aware of the dubious effect on health produced by mulling over evil. She begins her allegory of a mental court trial: "A man is charged with having committed liver-complaint. The patient feels ill, ruminates, and the trial commences."²

The habit of reviewing troubles of the past results in unnecessary trials and discomfort for almost everyone. How can we avoid this popular but perilous pastime? Admittedly, it's not always easy to turn off mental reruns. The human mind seems to include an attic piled high with relics of the past. But we needn't make pilgrimages to the attic.

Christian Science provides a healing solution: the understanding that God, divine Love, encompasses all. This Science cancels out past accounts and applies the healing balm of forgiveness to every wounded sense. As Mrs. Eddy writes: "Divine Love eventually causes mortals to turn away from the open sepulchres of sin, and look no more into them as realities. It calls loudly on them to bury the dead out of sight; to forgive and forget whatever is unlike the risen, immortal Love; and to shut out all opposite sense."³ And in the same book she says of the mistakes of others: "Where the motive to do right exists, and the majority of one's acts are right, we should avoid referring to past mistakes."⁴

It's being loving to ourselves to discontinue those dismal strolls down memory lane, vainly regretting things we wish we or others had done differently! The door of the past requires a firm closing. We cannot allow the past to rob our present of its peace and purpose. Fishing up mistakes, slights, and hurts of the past would play right into the hands of animal magnetism and be a denial of Mind's omnipresence. Animal magnetism, the term Christian Science gives to all evil, would have us ruminante and resent, instead of forgive and forget.

In his essay *Greatness* Ralph Waldo Emerson, referring to

Abraham Lincoln, wrote, "His heart was as great as the world, but there was no room in it to hold the memory of a wrong." There would be no room in anyone's heart for the memory of a wrong, if that heart were full of gratitude for present good. What did Christ Jesus teach us? The Christly compassion that can freely say, whether the offender be oneself or another, "Thy sins be forgiven thee."⁵ And in I John we read, "Now are we the sons of God."⁶ In the light of such truths, how can any shadow of the past remain?

Divine Mind is infinite, All, the only Mind there is, was, or ever can be. This Mind is forever conscious of its own allness. It includes no mortal, material record or history, for there could not be allness plus something else. God's allness and goodness is without addition, reservation, qualification, or limitation. Pure Mind has no knowledge of evil; it has eternal consciousness of infinite good and embraces pure reality. Immortal Mind cannot know, record, retain, review, or revive mortal memoranda, but is eternally aware of its own immortal allness.

The second commandment forbids the making of "any graven image."⁷ Impressions of the past, kept vivid and indelible in memory, can become graven images of a sort. Why should we bow down to them in sorrow, remorse, or self-condemnation? We can efface, erase, dismiss, and discard harmful thought-relics. How? By disassociating ourselves from the mortal mind that harbors them and identifying ourselves with divine Mind, which knows them not.

Instead of claiming personal minds, with either good or bad memory, we can joyfully acknowledge the one Mind, which each of us reflects. This Mind cognizes, realizes, and knows only divine reality—that which is—God and His idea. God's ideas are never victims of the past; never subject to self-persecution or so-called thought-control. God, the intelligence of the universe, is in sole control of His idea, man, and forever holds him safe in the nowness of eternal good.

Living in the now is a sure way of staying free of unwise involvement with the past, as the following incident illustrates. A Christian Scientist was playing tennis, when a hard-served ball by her partner veered off course and struck her in the back of the head. Even

though the velocity of the ball was such that everyone was momentarily stunned with fear, she declared with conviction, "I'm perfectly all right. Nothing has happened." A few moments later the game was resumed and continued for another half hour. Then she left for an appointment that involved a long drive on a busy freeway. Whenever the suggestion of pain or shock presented itself to her, she countered it with the firm insistence, "Nothing has happened." There were no further aftereffects.

That evening the young man who had been her tennis partner phoned to say thank you for the instant healing he had received of self-condemnation. His overwhelming sense of guilt had vanished when his partner had declared that nothing had happened. He hadn't even apologized! They both laughed, and that was the end of the incident.

Whether what needs to be denied and forgotten is an accident or a premeditated act, an innocent mistake or a deliberate injustice, a recent or a long-harbored hurt, the remedy is the same. Don't ruminate; remember to forget. What never in reality happened can't be rehearsed or rehashed. On the basis that God, Mind, doesn't know it, recognize, or recall it, we can consign every evil memory to oblivion. Thus we can joyously say with Paul, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."⁸

¹ Isa. 65:17; ² *Science and Health*, p. 430; ³ *Miscellaneous Writings*, p. 292; ⁴ *ibid.*, p. 130; ⁵ Matt. 9:2; ⁶ I John 3:2; ⁷ Ex. 20:4; ⁸ Phil. 3:13, 14.

ECLIPSE?

Nothing
can overshadow
the joy felt today
when we stand in the light
of Truth's unobstructed ray.

RONALD C. LONG

Discussing the Solution, Not the Problem

SADJA TAYLOR

Few would prolong the anguish and suffering of an unsolved problem, knowing the solution was right at hand. In *Science and Health* Mrs. Eddy tells us: "Unwittingly you sentence yourself to suffer. The understanding of this will enable you to commute this self-sentence, and meet every circumstance with truth. Disease is less than mind, and Mind can control it."¹

When we seek the help of a Christian Science practitioner, we need to be humble and receptive, ready to listen to the healing message instead of dwelling on the disorder. Self-pity would engulf us as we relate the circumstances leading to a difficult situation, and by the time we pause for breath perhaps we are more aware of the difficulties than we were before we called for help. Mrs. Eddy counsels, "Neither sympathy nor society should ever tempt us to cherish error in any form, and certainly we should not be error's advocate."²

In Christian Science one learns that only good is real—good health, good relationships, good of every nature. The unreal is anything unlike God, good. Knowing we are God's children, we can expect good at all times, under every circumstance. Confidently we can reject whatever ruse error may employ to distract our attention from omnipresent good. Evil cannot prevent our natural gravitation toward the demonstration of our perfection as the likeness of God.

The Christian Science practitioner helps us turn away from error, erase it from our thought, and begin resolving the problem with joy. To the newcomer in Christian Science this may seem a cold and unsympathetic way to help one in pain and fear. But the efficacy of such treatment lies in the very fact that the one called upon to help immediately begins work on the solution based on man's

present perfection, instead of making a reality of the problem. The utter rejection of evil nullifies its claim to validity.

Healing in Christian Science is accomplished by the same method Christ Jesus used, which instantaneously healed the sick and sinning. His pure vision of man's perfection and wholeness where the world saw imperfection and disease was the basis of his treatment.

Divine Principle does not sanction unjust decrees with regard to our health and well-being. Mind's allness precludes mortal mind's machinations. Divine Life, Truth, and Love are allies, ever present in time of need, assuring us of our freedom from "the terror by night" and "the arrow that flieth by day."³

Not long after a neighbor introduced me to Christian Science, our three-year-old daughter alarmed us one evening with her crying. She had one hand pressed to her ear. Immediately I recalled how our family had reacted in fear when her older brother periodically suffered from what the doctors called abscessed ears.

My neighbor had mentioned the availability of practitioners listed in *The Christian Science Journal*. I called one and can still hear the loving, warm voice that answered. As I had never met the practitioner, I felt I should give her an account of our son's history of ear problems. And I began a detailed outpouring of our daughter's similar symptoms and suffering.

When I finished my pitiful story, to my utter amazement she spoke one sentence only and hung up! I stared at the phone dumbfounded. Didn't she want to know my name, my child's name, where we lived? For a moment I wrestled with the decision to rely on Christian Science treatment. I was afraid of what we might be getting into and thought that perhaps I should call a doctor. Although I was not aware of it at the time, our family was embarking on a totally unique way of life in making the decision in favor of Christian Science—a way of life filled with much joy and evidence of God's tender care for all.

As I walked into the living room where my husband had taken our daughter, I came upon a most remarkable scene. Our little girl, who had moments before been crying in pain, was sound asleep in her father's arms, resting peacefully. We put her to bed, and in the morning there was evidence that the ear had drained. Never again did she suffer from this complaint. Resentment against the

practitioner went completely as I realized why she had calmly said in the face of my stream of words, "I will begin treatment at once." The Psalmist's admonition "Be still, and know that I am God"⁴ has become very dear to me.

Since then, through my study of Christian Science, I have learned how unnecessary and unfruitful it is to dwell on a trouble, thereby enlarging the belief in it. Although in the practice of Christian Science each case is different, a brief explanation is usually all the practitioner needs in order to overcome with the truth of being the intruder upon our harmony and peace.

It has been said that "man's extremity is God's opportunity." When we turn to God importunately and "let sense be dumb,"⁵ we know that the solution to any problem is assured.

¹ *Science and Health*, p. 378; ² *ibid.*, pp. 153-154; ³ Ps. 91:5; ⁴ 46:10;

⁵ *Christian Science Hymnal*, No. 49.

The two are inseparable

Immortality and Brotherhood

JOE ELLER

We can begin now to see greater evidence of universal brotherhood in our day-to-day living. But to do so may require that you and I make greater efforts to understand more of our immortal natures.

God is the one Father-Mother Mind, and this Mind is the creator of man. Man's relationship with Mind is spiritual, concordant, and every aspect of his being expresses this relationship. Mrs. Eddy writes in *Science and Health*, "Love, the divine Principle, is the Father and Mother of the universe, including man."¹ And in another place our Leader says, "God is the parent Mind, and man is God's spiritual offspring."²

As we truly cherish this fact, we grow in our ability to understand our immortal nature, and we come to know the steps we can take each day to further express that nature. As our immortality becomes clearer to us, the belief of being one mortal among many striving mortals disappears.

Mortals, struggling among themselves, are the counterfeits of the immortal children of God. Mortal mind is the mythical source of mortals and mortality. Mortal mind would invert the truth of man's immortal sonship with God and thus destroy any logic or basis for real and enduring brotherhood. Mrs. Eddy says, "The erroneous belief that life, substance, and intelligence can be material ruptures the life and brotherhood of man at the very outset."³

You and I are actually immortal, because we are of God. We can think of our spiritual progress as a matter of more clearly perceiving our immortal natures. But our immortality does not begin where and when mortality leaves off. Instead, we begin to discern the infinite range of immortal intelligence and life where we thought something mortal existed. It's a process in which our desires are yielding to spirituality; in which our thinking is yielding to Mind.

As we begin to see the integrity and nearness of our immortal natures, we lose the feeling that we are mortals struggling with material situations. Instead, we find we have a more healing, uplifting influence on people and situations. We discern and prove in our own lives the nature of true brotherhood.

All the true worth of ourselves—that which makes us unique and valued by those close to us—is ours only because we are children of the one Spirit, God. To the extent that we truly worship the one Spirit and cultivate a clear consciousness of our relationship to God, we will find our home as well as our relationships outside the family free from heaviness, misplaced responsibility, discord. Humanly, children are children—and parents, parents. But each one learning of his own relationship with God does much to forward individual spiritual development and a feeling of brotherhood within the family.

When you and I are actively working to eliminate errors from thought, we are promoting brotherhood and gaining immortality. Brotherhood is something that must be worked at scientifically, and our work does bear meaningful fruit. In our daily living, brother-

hood may mean closer cooperation with our neighbors. When the members of a community work together to overcome differences for the common good, they are being brothers and are living in accord with an eternal spiritual fact.

Growth in perceiving the immortal truth of our identity may bring us face-to-face with people and situations that we had wanted to avoid. But a tranquil, though arm's-length, state of affairs with others is not necessarily brotherhood. In proportion to the purity of our desire to learn more of our true identity and of our neighbor's, we will find the steps for proper resolution of these situations. And the solution will be more than simply getting things into neat, convenient cubbyholes; more than an arrangement among mortals. If our actions are based on an understanding of Christian Science, the solution will represent a step into immortal light.

There are many nationalities on earth, many races, cultures, religious beliefs, political forms, and modes of living. If we were to try to force these diverse elements together into a tranquil world community through merely human methods, how well would we succeed?

Only spiritual concepts of ourselves, our neighbors, even of the earth and its resources, can embrace the earth's peoples in harmony. From the basis of these spiritual, immortal concepts the human community can find solutions to the challenges it faces.

How do you and I begin in this task? We can begin by looking up to what is Christly in our own and others' natures. And we can show our love for what we're learning by practicing a deeper Christian love, perhaps in small ways at the start. Christ Jesus is our example. All of his healing works and the inspired words he spoke served to bring people together, to show them how to be better family members, more caring neighbors and community members. Jesus said, "I am the way, the truth, and the life."⁴

The work that we do in gaining a clearer working understanding of our immortal natures is not unlike Jacob's all-night struggle with the mortal sense of himself, recorded in Genesis. There are often many unchristian character traits that must disappear as we learn more of our sinless being. But the result of this struggle is never a mortal's victory over himself. Rather, we see the emergence of our immortal nature where we thought there was a mortal. And to

the extent that we are sincere in our desire to work spiritually in this direction, we will see the victory of divine Truth in our behalf. We will feel that we are truly of a changed nature. And we can say with Jacob, "I have seen God face to face, and my life is preserved."⁵

¹ *Science and Health*, p. 256; ² *ibid.*, p. 336; ³ *ibid.*, p. 541; ⁴ John 14:6;
⁵ Gen. 32:30.

THE BOTTOM LINE

Love my neighbor as myself!
That was his urgent demand.
He didn't make many of them,
But that was of utmost importance.
It's a big order,
Bigger than it seems at first glance.
It means outgrowing error of all kinds.
I was prepared to give up *some* kinds,
The uncomfortable ones like pain and sorrow,
But self-righteousness, self-will, self-love—
I'd grown accustomed to.
I didn't really enjoy those qualities,
I had just accepted them.

Now I am told to do three things:
Love Him—God,
Love my neighbor,
Love myself.

Could I do that? Could I be conscious only of good in myself and others?

I really have nothing to lose
And everything to gain.
It's adding, not subtracting.
I really can't afford not to.
I owe that much to Him.

LONA INGWERSON

Satisfied Longings

ROBERT JOHN ROBERTS

To long for the spiritual ideas of God, divine Mind, is to hunger and thirst after righteousness, and this yearning is invariably fulfilled. God's ideas fill us with joy and contentment, with all that is eternally valuable. Inharmony begins to fade from our experience as we permit these perfect, divine ideas to take over in our lives.

Hungering and thirsting after righteousness, we naturally put God first in our thoughts and actions, and in this way we glorify Him. Inasmuch as man is nothing of himself and has nothing of himself, he does not originate righteousness but forever reflects it to the glory of God, his creator, the one and only source of good. We have to want to disbelieve in the seeming reality of a mortal sense and thankfully grasp every opportunity to turn from matter and acknowledge divine Love as All-in-all. This is hungering and thirsting after what is right. Unless we are longing to understand God and to obey Him in all our ways, our search for spiritual understanding is likely to be lukewarm and our progress retarded. When we diligently seek ways and means of linking thought more closely to God, we most certainly find them.

Our fervent prayer, deep study, and sincere practice of scientific Christianity will early prove their value. Cherishing and being grateful for even the least evidence of God's all-presence and all-power opens thought to greater blessings. A grateful heart brings one closer to all righteousness.

Yearning for holiness, we must not be surprised to find ourselves confronted by calls to take forward steps toward greater spiritual-mindedness. These calls may test both our trust in God and our sincerity. Faithful obedience to the call ensures our triumph over limiting errors.

Early in my experience in Christian Science I was invited to read

in public. Doubtful of my ability, I was at first inclined to refuse until I realized that it was a call for a forward step of growth in spiritual stature. Longing to progress in expressing the qualities of God, I then accepted the invitation and carried through the work successfully.

This spiritual victory taught me the value of trusting God. When we truly hunger after the things of God, He will bring us to them. We then progress out of the gloom of material belief into the sunshine of spiritual understanding. As we long to order our lives in conformity with God's will, progressive steps toward righteousness will certainly appear and His spiritual bestowals become more evident. Spiritual facts will destroy the erroneous impression that man was at any time a frail and struggling mortal. Unfolding knowledge of God will aid us in dispelling misleading suggestions as to His nature. A desire to love and obey Him is indeed a prayer in itself. Jesus' fourth beatitude clearly indicates that when we yearn for the right sense of life we will certainly find it. The Way-shower's words, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled,"¹ point to the vacuum-like character or emptiness of material sense. Christ Jesus' healing and restorative works show the value of spiritual understanding.

When the desire to know, love, and obey God occupies our thought, our lives will be prolific in good works, and we will be more aware of our value in God's kingdom. Our perfect and only being is constituted solely of the spiritual ideas of God, divine Mind, and this is the satisfying recognition that follows a prayerful hungering for spiritual enlightenment. In *Science and Health* Mrs. Eddy asks the question, "Are we benefited by praying?" and she answers, "Yes, the desire which goes forth hungering after righteousness is blessed of our Father, and it does not return unto us void."²

Sincerity impels us to watch vigilantly the quality of our thoughts. We need to ask ourselves constantly: Do these thoughts glorify God and bring me closer to Him? Do they further my growth Spiritward? Do they help mankind to find a better and a higher standard of life? Do they aid in healing world thought? The answers will tell us whether we are on the right track. In her book *Miscellaneous Writings* Mrs. Eddy writes: "When a hungry heart petitions the divine Father-Mother God for bread, it is not given a stone,—but

more grace, obedience, and love. If this heart, humble and trustful, faithfully asks divine Love to feed it with the bread of heaven, health, holiness, it will be conformed to a fitness to receive the answer to its desire; then will flow into it the 'river of His pleasure,' the tributary of divine Love, and great growth in Christian Science will follow,—even that joy which finds one's own in another's good.”³

¹ Matt. 5:6; ² *Science and Health*, p. 2; ³ *Mis.*, p. 127.

OCCUPATION

I could never be a mortal.
 They asked: What will you be
 When you're a man?
 When?
 Don't they know? I'm about the business
 Of my Father.
 I take my cue from Him.
 He's the I AM. I am with Him.

I could never be a mortal.
 New birth confers a much more positive profession.
 Within the Father's perfect plan
 We radiate as wholly His rendition,
 Outlined
 As His own will is echoed
 In the purpose of His man.

I could never be a mortal.
 My Father saw to that.
 His love for me immortal,
 My life a perfect fit.
 He wouldn't let me fail—
 I'm representing Him.
 Perfection is His scale,
 My life's the song of it.

DONALD RAIN ADAMS

Knowing Our Worth Dissolves the Rivalry

JULIA DEBORAH SCHECHTMAN

I had been accepted into a well-known opera workshop, and almost immediately I was warned, "Now don't be too generous toward other singers or put yourself down." Comments from various people alerted me to the widespread opinion that artists of all kinds, and especially musicians, seethe with feelings of competition. But a thought from the Bible supported me. Paul assures us, "There are, it may be, so many kinds of voices in the world, and none of them is without signification."¹

The truth that every individual as the spiritual reflection of divine Love has unique purpose and value helped solidify the sense of spiritual worth I had prayed for many months to see in myself. I became convinced that no singer could take another's place, and that in reality we were not vying with each other but were expressing the one infinite capacity for beauty that originates in God. As a result, not only was my experience in the workshop free from rivalry but many people remarked on the workshop's unusually friendly atmosphere.

Satisfaction and approval belong to man by divine right. But they are not found by trying to steal good from others or by coveting the praise of others for what we consider our personal characteristics and achievements. Feeling God's unlimited tenderness for man underlies the true sense of worth. Thus it is essential to understand—even a little—the allness of Love, and man as reflecting and at one with that Love. However, our worth does not depend on whether or not we recognize it but exists as permanently as its source, God!

Is man a mortal—unattractive, unintelligent, or faulty? No! Material sense lies. God made man to express His own loving, intelligent nature. God's approving view of His perfect creation is the only true view and must be reflected throughout the universe.

Instead of anxiously questioning, "What's wrong with me?" and relying indiscriminately on human opinions, we can follow God's spiritual guidance to recognize corrections that will let His creative nature be better expressed in us. Worth inheres not in a material personality but in the true, spiritual identity of each child of God. How He cherishes each one of us as His perfect expression!

Envy, destructive criticism, pride, or self-condemnation never deserve a place in our thought, even though they would enter under the alias of "artistic integrity" or "high standards." Christ Jesus' command "Judge not, that ye be not judged"² applies as surely to art as to human relationships. Criticism should neither be given nor accepted from the standpoint that imperfection is real; our true aim is to distinguish the unreality of error from the reality of perfection.

There is no inequality or favoritism in God's kingdom. No child of God reflects the Father-Mother more than another, nor does the All-loving love a little less in certain places. We need not strive to be "first." On one occasion Jesus rebuked his disciples for wanting to know which one of them was considered the greatest, and on another occasion he pointed out that God alone is good.³

Mrs. Eddy states: "Art must not prevail over Science"⁴ and "Sincerity is more successful than genius or talent."⁵ Pride, chasing after shallow objects and never satisfied, would engender false ambitions. But we can dismiss these by learning more of God's care and trusting our real needs to reliable divine Principle. Christian Science assures us that God, Principle, supplies us equally with unique talents and opportunities to give. We need not manipulate others to obtain their recognition of our worth but can rest assured that Mind daily unfolds our purpose and place.

What if someone else seems envious or feels inferior to us? If we are honestly endeavoring to discern and appreciate the beauty reflected by others, the atmosphere of insecurity will drop away. During the course of my opera workshop, another girl and I were assigned to the same role to be performed on separate programs. At first I was afraid we would be compared, and she seemed unresponsive to my friendliness. Since we seemed threatened with a spirit of competition, I reviewed my position on the basis that there is one source of ability expressed in infinite variety. I knew my appreciation for this girl was genuine and not hypocritical; I

could call upon divine power to defeat any distrust or envy. In a very short while friendly relations were established, and we went out of our way to help each other with the part.

As we come to see our spiritual merit more clearly, our thoughts are loving and include others in the joyful sense of man's innate value. What greater gift can we share with the world? We can prove for all Mrs. Eddy's statement that "conscious worth satisfies the hungry heart, and nothing else can."⁶

¹ I Cor. 14:10; ² Matt. 7:1; ³ See Mark 9:33-37 and Matt. 19:17; ⁴ *Miscellaneous Writings*, p. 107; ⁵ *Message to The Mother Church for 1900*, p. 9; ⁶ *Message to The Mother Church for 1902*, p. 17.

Success— Proving Its Inevitability

STEPHEN T. CARLSON

Success?

Some think they've achieved it. Some are struggling for it. Others have given up hope of ever finding it. Some sincerely feel they don't need or ever want success.

Just what is success that it should be the focus of so much thought and energy? The attainment of wealth and recognition is frequently associated with the term, but certainly the concept of success goes deeper than that. Whatever our viewpoint, one thing is clear. "Success in sin," Mrs. Eddy asserts, "is downright defeat."¹

Because human judgments as to what success is, who is and who isn't successful, are unreliable, ultimately God must be our judge. Everything pertaining to our individual being is really the business of God alone, the responsibility of infinite divine Love. God alone is our creator, and, as the Psalmist sang, "with righteousness shall he judge the world, and the people with equity."²

A great deal of unhappiness germinates from the thought of failure. But we can come to see the truth of ourselves, the truth that God knows, which doesn't include failure. Can the man God created ever be unsuccessful? Can he ever be less than complete, intelligent, wise, unique, indispensable? Without exception each of us in his real being—his spiritual and only being—is perfect, minus nothing. Perhaps from our present position this truth seems obscure. Yet this *is* the truth. And it is the only basis from which we can accurately view ourselves and destroy the belief that we can fail.

Christian Science wakes us from the dream of frustration and failure with the only facts of this moment or any moment—the spiritual facts. These never change. They never fluctuate with circumstances or opinions. Spiritual truths are unalterable, established for eternity, and eternity includes now.

If we've been believing we're inadequate or not good enough to progress, we need to bring our thought more into line with Christian Science, which declares what is spiritually true of us at this moment. Frustration, inadequacy, a shortage of creativity, a dearth of intelligence or love, can't be true of us. Some may insist these or similar shortcomings are the reason why our lives appear to be stalled. And such arguments may seem valid. But Christian Science proves them invalid, because they rest on false premises. Science declares that regardless of the current human picture, the real, spiritual man is always progressing, always loved, always intelligent, always the unlimited reflection of divine Being. And in accepting even a bit of this truth we begin to see it confirmed, right where we are.

To the question "Why am I unsuccessful?" Christian Science answers, You *are* successful—you are successful in Science because God made you perfect. This must be your starting point.

The practical steps to prove our true status? We need to live faithfully by the truth we know—the truth that man is innocent and pure. Our attitude should not include self-condemnation or the thought that we won't reach our destination. In truth we're already at our destination. We've never left it. The Christ, God's healing message, shows us this.

We're never mortals struggling along from imperfection. The feeling that we are is a dream sense, having no real substance.

Our efforts to live in line with good, to be pure, and to have one God do not bring us up from imperfection. They turn the light on the perfection that has always been ours as spiritual reflections of divine Love.

Our basis, then, is always the spiritual perfection that characterizes our true identity each and every moment. Man doesn't become; he already is. The challenge—the demand—of success is to be what we really are, not to become something we never were—not to improve upon a mortal selfhood or willfully maneuver that selfhood into a prestigious slot.

Wherever we happen to be at the moment, certain facts are applicable to our situation, and we can trust them: God loves us; He cares for us. He sees us as He created us, as glorious expressions of His glorious being. Because God does love us and is the eternal source of our being, His infinite wisdom supports us, sustains us, imparts the understanding we need to make each day a success.

“What doth the Lord thy God require of thee, but . . . to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul . . . ?”³ All true success stems from obedience to God. In being obedient to Him we're being what He made us to be, what we genuinely are. We're active being our perfect selves. Then we can't help being successful, whatever our present endeavor.

Mrs. Eddy offers us this counsel: “I suggest as a motto for every Christian Scientist,—a living and life-giving spiritual shield against the powers of darkness,—

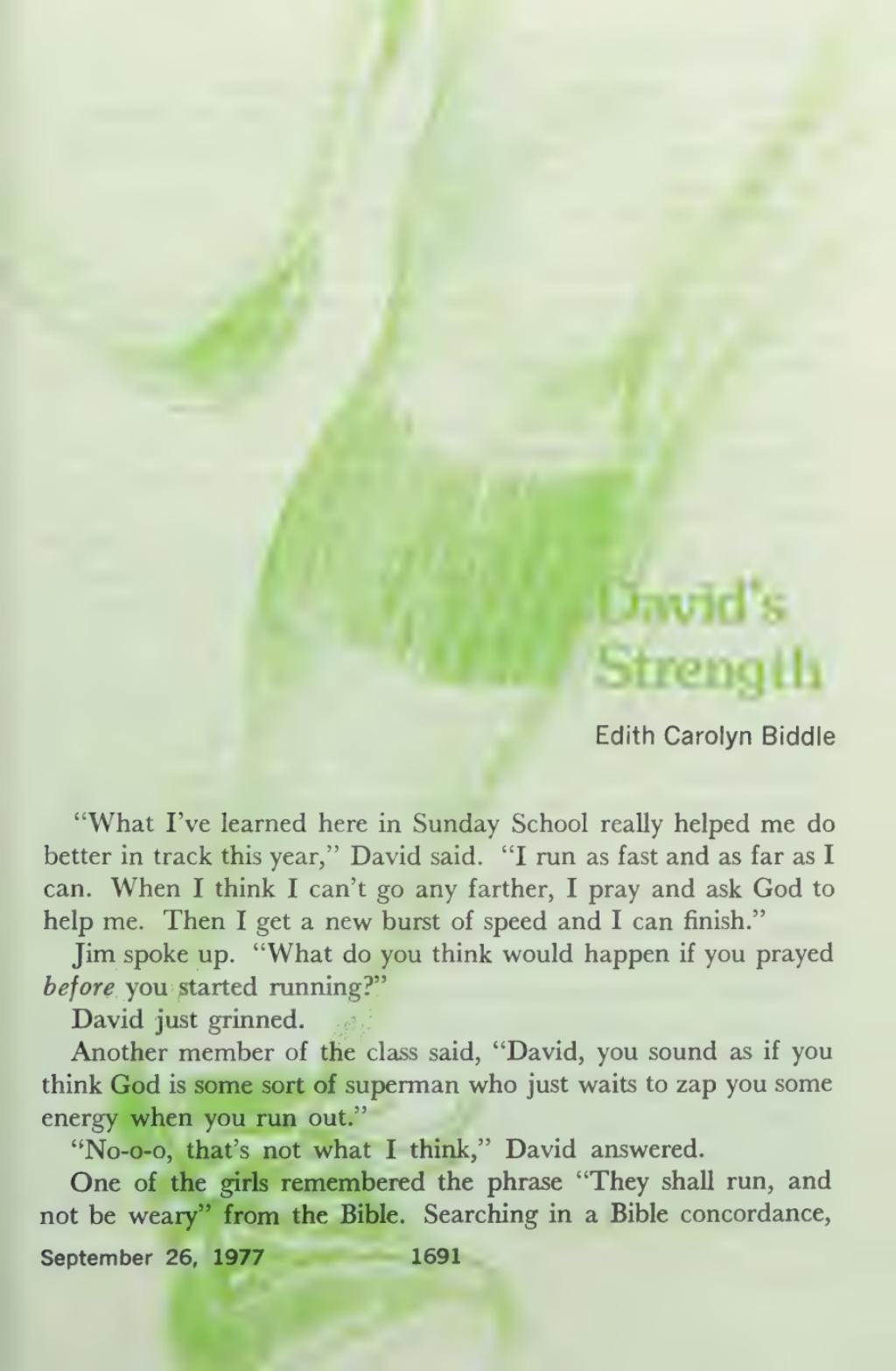
‘Great not like Cæsar, stained with blood,
But only great as I am good.’

The only genuine success possible for any Christian—and the only success I have ever achieved—has been accomplished on this solid basis.”⁴

Being good because it's our nature to be good inevitably brings success. It must, since we're aligning ourselves with the ultimate realities of being. These alone stand firm, unshakable. These alone provide the standard for right thinking and acting. These alone inform us of our true status.

¹ *Message to The Mother Church for 1900*, p. 10; ² Ps. 98:9; ³ Deut. 10:12;

⁴ *Message to The Mother Church for 1902*, p. 14.



David's Strength

Edith Carolyn Biddle

"What I've learned here in Sunday School really helped me do better in track this year," David said. "I run as fast and as far as I can. When I think I can't go any farther, I pray and ask God to help me. Then I get a new burst of speed and I can finish."

Jim spoke up. "What do you think would happen if you prayed *before* you started running?"

David just grinned.

Another member of the class said, "David, you sound as if you think God is some sort of superman who just waits to zap you some energy when you run out."

"No-o-o, that's not what I think," David answered.

One of the girls remembered the phrase "They shall run, and not be weary" from the Bible. Searching in a Bible concordance,

she located the complete verse in the book of Isaiah and read it to the class: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."¹

"That'd be great for your muscles never to wear out!" was one reaction.

"Let's all look on page 218 in *Science and Health* for what Mrs. Eddy says about that verse," the teacher suggested. They read, "The meaning of that passage is not perverted by applying it literally to moments of fatigue, for the moral and physical are as one in their results."

Then the teacher asked, "When is God your Life?"

"All the time," was one quick response.

"Can your muscles tell you anything about your strength?" was the next question.

The class said, "No." They had heard "the scientific statement of being" read from *Science and Health* at the end of Sunday School and they remembered the words that begin it, "There is no life, truth, intelligence, nor substance in matter."²

The class added it all up and concluded that they could always prove they had the necessary strength and ability because these come from God. Muscles couldn't tell them anything.

David said, "I'll have to think about it."

Over a year later, David met his former Sunday School teacher, who asked him how he was getting along in his school sports. He said, "Just great. I don't get tired at all now. I know that my strength comes from God. I start out knowing that. Now I'm playing football. In fact, knowing about God being my strength has helped me so much I'm on the team!"

Pleased and happy, he continued, "During practice one day, the coach just came up and asked me if I'd like to play fullback. I said 'yes!' real fast. Everything else is just great, too. I'm even writing plays, and I'm an officer in ROTC."

Then David smiled and said, "You might like to know I'm reading the Lesson-Sermon,³ too, most of the time."

¹ Isa. 40:31; ² *Science and Health*, p. 468; ³ in the *Christian Science Quarterly*.



GEOFFREY J. BARRATT

Editor

NAOMI PRICE

Associate Editor

NATHAN A. TALBOT

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To Succeed Successfully

There is a saying that nothing succeeds like success. It can apply to individuals in business, in sports, in the arts, or any other field of human activity as well as to groups of people, governments, and nations. But is it always true?

We don't usually think of it at the moment of triumph, but success can sometimes be more harmful to us than failure . . . or be a miserable prelude to it. Unless it is won on a solid basis and handled with responsibility, success can be as ephemeral as "the bubble reputation" won in battle, referred to by Shakespeare, or as easily squandered as the inheritance of the prodigal son. Whole nations can rise to greatness and grandeur only to decline and fall, as the Roman Empire did.

Success is best won on a solid basis of lofty vision, honest labor, and true worth. Built on such a firm foundation, any measure of acclaim will not be interpreted as a signal to an individual or a nation that the privilege is now won to slack off in the effort to do better, to rest on past accomplishments, or to act without discipline or concern for the rights of others. Success calls for continued performance of higher than average caliber and carries with it the responsibility to maintain standards that will benefit all mankind. Unless success rests on noble ideals, those who achieve it cannot bear the weight of all that is demanded of them, or withstand the pressure of jealousy and competition that they are likely to encounter.

Christ Jesus gave the world a spiritual blueprint for succeeding successfully. We call it the Sermon on the Mount. This outline

indicates the motives, aims, and mental attitudes we should cherish in order not only to attain but to maintain success in any worthwhile area of human existence. He said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."¹ "House" in this passage might represent one's mental state, and "rock" is spiritually interpreted by Mary Baker Eddy in the Christian Science textbook as "spiritual foundation; Truth."²

The Master's sayings include instruction on how to maintain a high moral standard, how to apply the doctrine of universal love, be wise beyond the wisdom of the mortal world, and express integrity and affection without fail. They show one how to be a good influence in society, maintaining meanwhile a moderate, unassuming attitude that attracts less bitter criticism, jealousy, malice, and ridicule than a more pretentious posture.

Mrs. Eddy, whose own spiritual greatness sustained her when her achievements as a religious leader aroused bitter personal hostility, advises, "Be great not as a grand obelisk, nor by setting up to be great,—only as good." And she continues, "A spiritual hero is a mark for gamesters, but he is unutterably valiant, the summary of suffering here and of heaven hereafter." And later she says, "A deep sincerity is sure of success, for God takes care of it."³

The greatness won by human beings through consistent, unselfed goodness is enduring. It is not vulnerable to attack from without because it is solid in its soundness within. It displays in human experience a hint of the excellence of the only true creation, God's spiritual universe and man.

God's creation is spiritual and perfect, the reflection of His own sublime nature and substance. His universe and man are representatives of His eminent grace and goodness, shining with the eternal light of Spirit. Success is not a word to apply to God's creation. Perfection is inevitable because the law of divine Principle is eternally maintained. There is no striving to attain excellence. No successive steps in a climb to the peak of merit. But mortals can rightly measure their own success by the degree that the excellence of God's perfect creation appears in their lives. Mrs. Eddy

writes: "Truth said, and said from the beginning, 'Let us [Spirit] make man perfect; and there is no other Maker: a perfect man would not desire to make himself imperfect, and God is not chargeable with imperfection. His modes declare the beauty of holiness, and His manifold wisdom shines through the visible world in glimpses of the eternal verities. Even through the mists of mortality is seen the brightness of His coming."⁴

When mankind responds to the concept of success as the shining of eternal verities through mortality's mists, personal sense is rebuked and retires. As this is recognized, individuals and groups of people will increasingly give credit and thanks to God for signs of their success and strive humbly and sincerely for even brighter shining from day to day. In doing this they succeed. Jealousy, animosity, ridicule—whatever the tactics of the adversary, the carnal mind, to embarrass or frustrate—can then have no effect on them. The radiance of the one divine Principle of all being is their strength.

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¹ Matt. 7:24, 25; ² *Science and Health with Key to the Scriptures*, p. 593; ³ *The First Church of Christ, Scientist, and Miscellany*, p. 203; ⁴ *Miscellaneous Writings*, p. 363.

Organic Disease—Healed by Life

Those who turn thoughtfully and honestly to the teachings of Christian Science learn how to heal disease. Spiritual truths are a powerful means of healing. When these truths are rightly understood and applied consistently and free of medical interference, we recognize their full blessing.

Although individuals who have accepted this system of healing still have much to learn of it, the system itself provides the most effective and certain method available for healing disease. Sometimes people find it easier to accept the idea of spiritual healing if the difficulty is mental or perhaps functional. But a proper understanding of God gives the individual as secure a basis for healing what is termed organic disease as any other type of bodily discord.

An individual is released, even from the most humanly distressing and supposedly fixed organic disease, as the Christ, Truth, brings to light a pure glimpse of God's nature. Regardless of whether the healing is instant or gradual, a clearer understanding of God and a deeper insight into His nature are fundamental to overcoming human discord.

God is Life. He is the only Life. A genuine understanding of what this profound fact implies is sufficient to heal what might have been considered medically as a terminal organic disease. Mrs. Eddy writes in the textbook, *Science and Health*, "The author has healed hopeless organic disease, and raised the dying to life and health through the understanding of God as the only Life."¹

To acknowledge that God alone is Life requires an admission that matter does not contain life. Matter cannot promote life. It cannot affect life—either positively or adversely. Matter is irrelevant to life because Life, or Spirit, is All. Life's ever-presence sustains itself—and its entire creation. It is never dependent on matter.

Man is an expression of Life. He is precious to Life. He is never separated from Life. Man's real being is inorganic. True identity is established in divine consciousness, free of every belief of materiality.

The belief that life can be developed in matter is false. The belief that life is organized according to the erratic or destructive facets of some form of matter must yield to the understanding that Life, or Spirit—not matter—provides the only orderly, properly structured and controlled expression of true being.

In answer to the question "*What is organic life?*" Mrs. Eddy responds, "Life is inorganic, infinite Spirit; if Life, or Spirit, were organic, disorganization would destroy Spirit and annihilate man." And she continues further on, "The Science of Life needs only to be understood; its demonstration proves the correctness of my statements, and brings blessings infinite."²

We can understand and prove this Science of Life and be blessed with the healing that such a recognition confers. Man's true being, as the divine expression of Life, is constructed of pure, spiritual qualities. Activity, vitality, continuity, and indestructibility are all eternal constituents of Life. They are held in perfect order by Life.

They are ever present and forever lived because there is no source for life but God.

Man's true nature is made up of these elements of Life. He embodies these attributes. They sustain him. That which comprises and underlies man's identity—Life itself—never becomes destructive, never consumes or restricts. Life reveals and maintains man's perfection.

The belief that man is embodied in matter and that such so-called substance can be fatally affected by a living organism is inconsistent with reality. The lie that an organic substance can expand or contract, engulf or invade the presence of life, must die. But only the lie dies. It has no sustaining source. Mrs. Eddy writes: "Life is never for a moment extinct. Therefore it is never structural nor organic, and is never absorbed nor limited by its own formations."³

Life does not flow forth from matter, nor can it be drowned out by matter. The Psalmist, understanding God to be the very source of being, could sing, "With thee is the fountain of life."⁴

We need to protect and defend our understanding that life is not organic and that man, as the child and representative of Life, cannot suffer organic disease. The fact is that matter never grows. It is never infected or diseased. Mortal mind, the *belief* of life in matter, must be specifically and concretely denied. Organized human belief, rooted in false medical concepts, must be confronted and mastered. Medical claims that define and identify disease as a propagating virus or living organism, as capable of spreading with an orderly pattern or running rampant in disarray, must be seen as no more than an illusory mortal conviction resting on a foundation of false belief.

Matter cannot live, and Mind is Life. This leaves no place for evil to be fostered or nurtured. Disease has no true substance. The belief that life is organic—robbing man of his joy, his health, and even his being—dissolves in the presence of Life. Life never attacks or destroys man. It loves him. It upholds and blesses him. Perfect Life is the reality of being—divine, complete, and eternal. And man is forever preserved by this fact.

NATHAN A. TALBOT

¹ *Science and Health*, p. 428; ² *Miscellaneous Writings*, p. 56; ³ *Science and Health*, p. 309; ⁴ Ps. 36:9.

*"If a man
has beauty in himself,
he can put beauty into
anything."*

With these words,
Mary Baker Eddy gave enduring inspiration
to the young man who was to become the printer
of some of the most beautiful editions of her writings.

Her influence encouraged him
to become not only a leader in the printing field,
but also the author he longed to be.

William Dana Orcutt
tells the story of his 18-year association with
the Discoverer and Founder of Christian Science
in Mary Baker Eddy and Her Books.

From the unique perspective of a
professional man (businessman, craftsman, designer)
who was not himself a student of Christian Science,
he marvels at the qualities he saw Mrs. Eddy express
in establishing her books and her Cause—
her humanity, perception, aesthetic sense, decisiveness,
and what he saw as astounding executive ability.

His memoir is \$4.00 at any
Christian Science Reading Room, or by direct order from
The Christian Science Publishing Society
One Norway Street, Boston, MA, U.S.A. 02115



Testimonies of Christian Science Healing

I heard of Christian Science whilst on holiday. On my return I purchased a copy of *Science and Health with Key to the Scriptures* by Mary Baker Eddy. I had no idea that in this textbook I should find the truth I had been searching for since my teens, but my first reaction after reading the first paragraph was, "At last I have found it!"

For two days and part of the nights I read the book constantly. To my great joy I found myself healed of a physical difficulty medically known, I believe, as a prolapse. Before my healing through reading *Science and Health* I had been in constant pain for ten years and unable to carry heavy things. I had had every medical treatment possible. I was wearing a supportive garment and had been told a plaster cast would be necessary, but this dread did not of course take place, for I was now well.

Sometime later I was sitting in my business office one morning when I began to panic for no particular reason. The fear was so great that I opened *Science and Health* at random and virtually shouted each word that I read. I read for almost an hour, then was interrupted by a client and forgot the whole thing. When I arrived home that evening, my daughter related an incident that had arisen while she and others were out riding; they had been protected in a most wonderful way from what could have been a serious situation (the others involved thought that a miracle had taken place). I knew then I had been forewarned and that the truths in *Science and Health* had met the need.

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

One of the things I have learned from my study of Christian Science is that the operation of divine Principle, Love, rightly lived, brings healing. A severe condition of eczema of many years' standing was instantly healed after I had followed a right course of action based on this Principle. Another instantaneous healing, that of heavy smoking and drinking, took place while I was visiting a Christian Science practitioner to inquire how to help another in great need.

A few months after my introduction to Christian Science my husband passed on. I had three children to care for, very little money, and no home of my own. By relying on my (at that time) very limited knowledge of Christian Science, I was guided to the right decision to take over what was left of my husband's business. About three months later I was given notice to leave, as the local authorities wished to pull down the property. I began to look for other premises but was told that this was impossible. Whilst reading a testimony in the *Sentinel* one day I came across a verse from the Bible (Ex. 23:20), "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." I held firmly to this verse whenever fear tried to present itself. Three months later suitable new premises were offered to me. I worked sixteen to eighteen hours a day, attended night school, and spent many hours studying, without fatigue. This business met the need of my family over many years and still continues to meet my own.

I'm grateful to say that during the seventeen years I have been in my present business, I estimate I have been able to present Christian Science to more than six hundred people. Some have come back to express their thanks and relate their experiences.

One example is of a client for whom I purchased a copy of *Science and Health*. She came back to see me a few weeks later and told me that reading the book had cured her of headaches and the constant use of bad language. She said that when her husband had suddenly become ill she was able to handle the situation without fear. Also, a serious situation with a daughter had been resolved harmoniously. She said she kept *Science and Health* near her always and was very grateful for it.

I feel deep gratitude to Mrs. Eddy for this revelation of truth and for the good it is bringing to light in my own and others' experience.

(Mrs.) NICOLA WRIGHT
Teddington, Middlesex, England



Christian Science has been an unparalleled blessing in my career as a university professor. With it I have been able to dismiss many of the beliefs attached to classroom teaching and higher education—beliefs of fear, nervousness, intimidation, illness, boredom, irrelevance, and lack of inspiration. As a result, I have generally found my classes a real joy; so, when assigned to teach one section of the sophomore writing course several years ago, I anticipated a pleasant semester. Although the course as a whole had little formal organization, the sections I had previously taught had, I felt, been successful.

During the particular semester, however, I faced as uninterested a group of students as I could imagine. Each evening, as I prepared my discussion for the next day, I tried to select interesting topics; each morning, as I read the weekly Bible Lesson in the *Christian Science Quarterly*, I identified the God-given qualities that my students and I expressed. And still the class sat silently, responding only when pushed and then only with polite superficialities. Their writing, above all, was disordered and uninspired.

One evening, as I went to my desk to plan the next day's work, I saw at last that a deeper application of Christian Science was needed. I was close to despair; to allow the class simply to muddle along would be unendurable for me and unfair to the students. Turning to *Science and Health* by Mrs. Eddy, I found myself reading, as I had many times before, the following statement (p. 195): "Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal." This time, as the four terms in the second sentence came into focus, I saw that these were precisely the requirements for good writing. The writer, I saw, must first observe the conditions around

him and must then develop a subject by "invention"—the very word used in literature centuries ago to describe the process whereby one locates a topic fit for discourse. Once the topic is defined, I saw, the writer must study to know what to say, and must finally exercise original thought in linking his words together.

Abandoning my previous plans for the next day's discussion, I went to class armed with these four ideas. We discussed them in detail, considering how such a four-step scheme might help them learn to master the fundamentals of writing. The hour was worthwhile and satisfying.

From that point onward, the class improved: I felt, at last, that we were accomplishing something of the purpose of the sophomore writing course. But I also realized that the structure of the entire sophomore writing program was too loose to be effective, and I resolved that before teaching the class another semester I would thoroughly revise my own goals and procedures.

The results of my prayer proved more far-reaching than I could have imagined. The next semester I was given a free hand to develop a section of the writing course for honors students. And because this class was a success, I was asked to become the acting director of the entire sophomore writing program and to implement my newly developed course throughout the program. The following year I was appointed director of the Honors Program—a wonderfully expansive opportunity—and was promoted. Only after that did it strike me that the passage I had studied that night uses the words "expansive" and "promote."

Thinking back, I now see more of the universal significance of that experience. The difficult semester occurred at a time of national turmoil in educational institutions, when there was much talk of rebellion and much disorder in campus life and curricula. What I took to be a problem peculiar to my class was in fact a manifestation of a widely accepted belief in student indifference. But since the divine Principle underlying Christian Science is in perfect order, the statement in *Science and Health*, applied to that specific human situation, brought orderliness. And because the need for order was widespread, the healing effect was not confined to my own class; it ultimately penetrated the structure of the entire course.

Our family has been blessed by numerous physical healings—

of chicken pox, chronic stomach disorder, discomfort attendant upon childbirth, and other difficulties. We have seen, too, increasing joy in our family and domestic life. I am thankful to God for the Master, Christ Jesus, and for Mrs. Eddy and other students of Christian Science through the years, who have shown me the value of daily study of the Bible and of *Science and Health*. I have learned more of man's relationship to God than I once thought possible, and I look forward to knowing and feeling even more.

RUSHWORTH M. KIDDER
Wichita, Kansas



I became a student of Christian Science shortly after I witnessed the healing of my brother when he was a boy of eleven years. I was not yet fifteen, but I was so impressed by this healing that I knew then that Christian Science would be my religion in the future.

My brother had been seriously ill for many weeks with what had been medically diagnosed as an ulcerated intestinal tract. Through lack of nourishment he had become alarmingly emaciated. Two doctors, one a child specialist, said nothing more could be done for him. My mother called a Christian Science practitioner and asked her for treatment for the boy. My brother was healed within two weeks and began to eat normally. Two weeks later he had gained twenty pounds. I soon became a pupil in a Christian Science Sunday School. I can never adequately express my gratitude for the teaching I received, for it was there I learned that Christian Science is a way of life.

As soon as I left the Sunday School at age twenty, I became a member of a branch church and The Mother Church, and shortly thereafter I had the blessing of Christian Science class instruction. At that time I was studying at an art school, and after several years I became a commercial artist as well as a mural painter. I was meeting with success when the economic depression of the thirties deprived me of opportunities for employment in the art field. At the same time I developed a painful condition in my right arm, making it impossible for me to draw or paint. One day when I was feeling greatly alarmed by the whole situation, the thought

came to me that I could still think, but I knew that it must be right thinking. I needed a spiritual basis for reasoning—to turn from matter to Spirit, God, as the source of all life and intelligence.

Up to that time I had never read the complete Prose Works of Mrs. Eddy, so I decided to fill my days with these writings. It was not until I had finished the whole volume of her Prose Works other than Science and Health that my arm returned to normal. The inspiration that had come to me during this period of thoughtful study of Christian Science changed my whole viewpoint regarding my artwork.

I saw that I had been endeavoring, through some understanding of this Science, to advance a very human concept of art but that the art of being a Christian Scientist was my true artwork. With this enlightenment, and from time to time with the help of a consecrated practitioner, I emerged from the depression years with a new career. It was one that I had never thought of as a possibility but that has proved very successful and rewarding. There has been proof that it has brought joy to many others as well, during productive years.

My heart is filled with gratitude to God for Mrs. Eddy, whose love for mankind gave us the Christian Science textbook, *Science and Health with Key to the Scriptures*. For the opportunities that have come to me to serve my beloved Church I am grateful, for they have brought me great growth and blessings innumerable.

(Miss) CAROLYN HAYWOOD
Philadelphia, Pennsylvania



It is with great humility that I offer this testimony. I was raised in Christian Science from a small child, and most problems have yielded quickly after dedicated study of the truths of Christian Science. Complete faith in God's power reversed quickly the medical diagnosis that one of our children was born a blue baby and had little chance for survival. The infant was brought home perfectly healed in less than a week. The attending physician admitted God's power had produced the healing.

We have had quick healings of ivy poisoning, sprains, colds and scarlet fever; some through my own prayer, others with the help of Christian Science practitioners. Mental depression has given place to joy. We have had needs met in financial matters.

The healing I wish to relate has brought me much progress in understanding God's care. I had flu, which was very slow in yielding, although faithful help was being given by a practitioner. Relapse and discouragement were conquered. As I rejoiced over this part of the healing, another difficulty presented itself. It seemed hard to take a deep breath, and coughing was painful. The practitioner was called again but the condition did not yield. Again I became fearful.

I realized that, to progress, I must rid my thought of fear. Turning wholly to God, I filled my waking hours with spiritual thoughts of God's allness, man's spiritual birthright as God's perfect child, and rejoiced in God's love that surrounds me always. Hymn No. 144 in the *Christian Science Hymnal* was my constant companion. These are the opening words: "In atmosphere of Love divine,/We live, and move, and breathe." The twenty-third Psalm gave me much comfort. Many truths from *Science and Health* by Mrs. Eddy were pondered. I read (p. 162), "Christian Science brings to the body the sunlight of Truth, which invigorates and purifies." Still the material condition remained unchanged.

When I told the practitioner who was helping me that I felt the cough and pain were the result of my having had the flu, she alerted me to the truth that the flu had only been a bad dream, and never true in my experience as a child of God, Spirit. She asked me to look up the word "inspiration" in the dictionary, stating spiritual inspiration is from God. I felt I had a key which was opening a door. I lived on divine inspiration from God, keeping watch as a porter at the door of my thought, letting in only the truth.

Immediate improvement was felt. I clung to this concept, although progress was slow and work still needed to be done to erase the belief that there was ever really anything to be done except to awaken as from a bad dream. The study during this trial was joyous, the time to study was ever there. I was grateful that my family was not aware that I was working anything out. This

protected the budding healing. As I relied completely on God to govern my day, some activities did not require my presence; other duties I was able to perform. I taught my Sunday School class regularly. The complete healing came and has been permanent.

I am so grateful to God for Christ Jesus, the Way-shower, and for Mrs. Eddy, who gave us a workable understanding of these powerful truths. I am grateful for membership in The Mother Church and a branch Church of Christ, Scientist. Also I am grateful for the blessing of class instruction.

(Mrs.) DOROTHY M. COWAN
Covina, California



"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it" (Prov. 10:22). Christian Science helps to make trust in Truth, God, the basis of our thought. We come to trust God in all our ways—in all the areas of our life.

When I first read the chapter "Atonement and Eucharist" in *Science and Health* by Mrs. Eddy, I had a physical healing. These words stood out (p. 20): "Jesus' history made a new calendar, which we call the Christian era; but he established no ritualistic worship. He knew that men can be baptized, partake of the Eucharist, support the clergy, observe the Sabbath, make long prayers, and yet be sensual and sinful." And further on I saw: "The truth is the centre of all religion. It commands sure entrance into the realm of Love." I said to myself, "Why, that is the truth!" A surge of Truth's healing power swept over me. This was a healing that made me active again after a period of being bedridden. Other healings followed.

Hay fever, strep throat, and ivy poisoning had been my summer companions, and it took some years before my own understanding, together with the treatment of a devoted Christian Science practitioner, freed me from these miseries. But complete healing did come. The same practitioner for many years reflected much love and patience in helping me find my relationship to God as His child.

During the years of the Second World War, while I was traveling with my husband, every need was supplied—transportation, rooms, food, and work. Christian Science Reading Rooms and branch churches were my “home,” and membership in The Mother Church gave me a feeling of belonging.

Although we have no children, I never felt deprived of that joy, because of work in a nursery school, on playgrounds, leading a Girl Scout troop, and teaching beginners in music. I was a soloist in various Christian Science churches and sang at Christian Science services in a prison and in a mental hospital. All these activities have given me lasting fulfillment.

Class instruction years ago helped give me initiative and courage in the business world. Serving as Second Reader in a Christian Science Society has made me a better Bible student, and I love sharing in this work. God has truly shown me His law of infinite good for all.

(Mrs.) PEGGY CAVANAUGH McCRAKEN
Foley, Alabama

I wish to verify my wife's testimony, having shared in the blessings she relates. Christian Science was of great help to me in my business years. In contacts with others, all the parties involved were benefited by this healing influence. Following the Second World War, a business of our own, which we ran for ten years, was established with the prayer of a practitioner.

After I had had class instruction, I was working in my workshop, cutting metal strips with a paper cutter, when I accidentally cut off the end of my left thumb. At first I was very frightened because I could not see how my thumb could ever be shaped normally again. Then I thought of what Mrs. Eddy says in *Science and Health* (p. 151): “The divine Mind that made man maintains His own image and likeness.” I could see that my true nature was spiritual. This took all fear from me. I held to this truth and kept the thumb bandaged. Within ten days the flesh had been replaced, and the thumb had returned to its normal shape.

Service as First Reader and membership in a Christian Science Society have made me feel useful and needed.

EARL H. McCRAKEN

Christian Science Lectures



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

DENMARK

Copenhagen: See local publicity for place and hour. Tues., Oct. 25. In English with Danish translation. "Liberation Through Christ" (Anwandter)

FEDERAL REPUBLIC OF GERMANY

Dinslaken: Burghotels, Rittersaal, near Stadthalle, entrance Althoffstr., 5 p.m., Sun., Oct. 23. In German. "The Divine Adventure" (Wyndham)

Munich (Second): Künstlerhaus, 8 Lenbachplatz, 7.30 p.m., Tues., Oct. 25. In German. "The Divine Adventure" (Wyndham)

Singen-Hohentwiel: Rathauses, Bürgersaal, 2 Hohergarten, 7.30 p.m., Fri., Oct. 28. In German. "The Divine Adventure" (Wyndham)

NETHERLANDS

The Hague: Nederlands Congresgebouw, Faya Lobbizaal, 10 Churchillplein, 3.45 p.m., Sat., Oct. 29. In English. Dutch translation 2.30 p.m. "Liberation Through Christ" (Anwandter)

SWEDEN

Gothenburg: Tempelriddareordens lokal, 3 Storgatan. See local press for hour. Sun., Oct. 23. In English with Swedish translation. "Liberation Through Christ" (Anwandter)

SWITZERLAND

Lausanne: Théâtre Municipal, Avenue du Théâtre, 7 p.m., Thurs., Oct. 27. In German. French translation 8.30 p.m. "The Divine Adventure" (Wyndham)

St. Gall: Church, 2 Böcklinstr., 5 p.m., Sat., Oct. 29. In German. "The Divine Adventure" (Wyndham)

UNITED STATES AND CANADA

(Week of October 9 to 15, and some earlier dates)

CANADA

ONTARIO—Brantford: Brant Sr. Citizens Day Ctr., 25 Charlotte St., 8.15 p.m., Fri., Oct. 14. "Dare to Care" (Houston)

UNITED STATES

ALABAMA—Birmingham (First): Church, 3116 Highland Ave., S., 7.30 p.m., Thurs., Oct. 13.‡ "A New View of Prophecy" (Thorneloe)

ARKANSAS—Fayetteville: Church, 1755 Rolling Hill Dr., 8 p.m., Thurs., Oct. 13.‡ "What's Your Greatest Need?" (Alton)

CALIFORNIA—Berkeley (Second): Church, 1521 Spruce St., 8 p.m., Fri., Oct. 14.‡ "Become What You Are!" (Rogers)

Buena Park: Hall, 8150 Knott Ave., 7.30 p.m., Thurs., Oct. 13.‡ "Eternity Now" (Angus)

Carpinteria: Veterans Memorial Bldg., 941 Walnut Ave., 8 p.m., Fri., Oct. 14.‡ "Eternity Now" (Angus)

Fall River Mills: Church, Ft. Crook Ave. and Hwy. 299, 3 p.m., Sat., Sept. 24.‡ "A Lesson from a Bridge" (Tuttle)

Hayward (First): Church, 1814 B St., 8 p.m., Fri., Oct. 14.‡ "Diana or Christ?" (Aghamalian)

CHRISTIAN SCIENCE LECTURES

CALIFORNIA (continued)

Los Angeles (Twenty-ninth): Church, 3669 W. 54th St., 3 p.m., Sat., Oct. 15.‡ "Claim Your Real Inheritance" (Tuttle)

Oakland (First): Church, 1701 Franklin St., 2.30 p.m., Sun., Oct. 9.‡ "From Hell to Heaven" (Rogers)

Redding: Church, 1451 Court St., 8 p.m., Thurs., Oct. 13.‡ "Diana or Christ?" (Aghamalian)

Richmond: Church, 2417 Barrett Ave., 8 p.m., Fri., Oct. 14.‡ "Are You Looking in the Right Direction?" (Rivas)

Riverside (First): Church, 3606 Lemon and Sixth Sts., 3 p.m., Sat., Oct. 1.‡ "From Hell to Heaven" (Rogers)

San Francisco (Second): Church, 655 Dolores St., 3 p.m., Sat., Oct. 15.‡ "Reality: Matter or Mind?" (Ferris)

San Jose (Third): Alum Rock United Methodist Church, 30 Kirk Ave., 10 a.m., Sat., Oct. 15.‡ "Become What You Are!" (Rogers)

Santa Maria: Holiday Inn, 1407 E. Main St., 8 p.m., Thurs., Oct. 13.‡ "Claim Your Real Inheritance" (Tuttle)

South Gate: Church, 4804 Tweedy Blvd., 3 p.m., Sun., Oct. 9.‡ "Eternity Now" (Angus)

South San Francisco: Church, 540 Miller Ave., 8 p.m., Thurs., Oct. 13.‡ "The Power of God" (Rivas)

Susanville: Monticola Club House, 140 S. Lassen St., 8 p.m., Thurs., Oct. 13.‡ "The Family of Man" (Rogers)

Vallejo: See local notice for place. 3 p.m., Sat., Oct. 15.‡ "The Power of God" (Rivas)

Walnut Creek (First): Church, 2 Eckley Ln., 11 a.m., Sat., Oct. 15.‡ "Reality: Matter or Mind?" (Ferris)

Yreka: Church, 125 S. Oregon St., 8 p.m., Thurs., Oct. 13.‡ "The Spiritual Basis of Health" (Ferris)

CONNECTICUT—Hartford (Second): Church, 129 Lafayette St., 8 p.m., Fri., Sept. 30.‡ "Dare to Care" (Houston)

Waterbury: Church, 37 Holmes Ave., 8 p.m., Tues., Oct. 11.‡ "The Touch of Spirit" (Clarke)

DELAWARE—Rehoboth Beach: Church, Bayard and Norfolk Sts., 3 p.m., Sat., Oct. 15.‡ "No, You're Not Trapped!" (Leever)

IDAHO—Moscow: Church, 725 S. Washington, 3 p.m., Sun., Oct. 2.‡ "Claim Your Real Inheritance" (Tuttle)

ILLINOIS—Bensenville: Church, Church Rd. and Third, 3 p.m., Sun., Oct. 9.‡ "The Spiritual Viewpoint" (Correll)

Chicago (Second): Church, 2700 Pine Grove, 8 p.m., Mon., Oct. 10.‡ "Let My People Go" (White)

Normal (First, Bloomington): Hayden Auditorium, N. University and W. College Aves., 8 p.m., Tues., Oct. 11.‡ "Let My People Go" (White)

Rockford: Henrici's Convention Center, 7801 E. State St., 8 p.m., Thurs., Oct. 13.‡ "Let My People Go" (White)

Waukegan: Church, West and Grand Sts., 7 p.m., Sun., Oct. 9.‡ "Let My People Go" (White)

INDIANA—Attica: Church, 304 E. Main, 7.30 p.m., Sat., Oct. 15. "Something to Depend On" (Jenks)

Goshen: Public Library, 601 S. Fifth St., 3 p.m., Sun., Oct. 9.‡ "What It Takes to Heal" (Spencer)

Indianapolis (Second): Church, 2740 Kessler Blvd., N. Dr., 3 p.m., Sat., Oct. 15.‡ "A New View of Prophecy" (Thorneloe)

Muncie: Church, 326 W. Charles St., 8 p.m., Fri., Oct. 14.‡ "A New Beginning" (Jenks)

IOWA—Waterloo (joint lecture): St. Timothys United Methodist Church, 3220 Terrace Dr., 8 p.m., Mon., Oct. 3.‡ "There's Only One Real Ego" (Correll)

KENTUCKY—Lexington: Memorial Hall, Univ. of Kentucky, S. Limestone St., 3 p.m., Sun., Oct. 9.‡ "What's Your Greatest Need?" (Alton)

Louisville (Second): Church, 4125 Shelbyville Rd., 12.10 and 8 p.m., Fri., Oct. 14.‡ "A New View of Prophecy" (Thorneloe)

MASSACHUSETTS—Dedham: Church, 619 High St., 1.30 p.m., Sat., Oct. 15.‡ "The Healing of Moral Weakness" (Plummer)

MASSACHUSETTS (continued)

Lynn-Swampscott: Church, 153 Lynn Shore Dr., Lynn, 8 p.m., Fri., Oct. 14.‡ "The Touch of Spirit" (Clarke)

Needham: Church, 870 Great Plain Ave., 8 p.m., Thurs., Oct. 13.‡ "The Touch of Spirit" (Clarke)

Winchester: Church, 114 Church St., 3 p.m., Sun., Oct. 9.‡ "The Healing of Moral Weakness" (Plimmer)

MICHIGAN—Alma: Church, Woodworth and Hastings, 8 p.m., Fri., Oct. 14.‡ "Mary Baker Eddy's Challenge to Materiality" (Spencer)

Berrien Springs: Church, Cass and Madison, 8 p.m., Mon., Oct. 10. "The Healing Method of Christian Science" (Spencer)

Hancock (First, Houghton): Copper Crown Motel, Conference Rm., 235 Hancock St., 8 p.m., Fri., Oct. 14.‡ "There's Only One Real Ego" (Correll)

Kalamazoo (Second): Church, 109 Woodward Ave. and W. Main St., 8 p.m., Tues., Oct. 11. "Mary Baker Eddy's Challenge to Materiality" (Spencer)

Ludington: Church, 402 E. Filer St., 8 p.m., Thurs., Oct. 13.‡ "The Healing Method of Christian Science" (Spencer)

Romeo: Church, Gates and Van Dyke Sts., 3 p.m., Sat., Oct. 15.‡ "Mary Baker Eddy's Challenge to Materiality" (Spencer)

MINNESOTA—Minneapolis (Fourth): Nile Theater, 3736 23d Ave., S., 10.30 a.m., Sat., Oct. 15.‡ "Let My People Go" (White)

MISSOURI—Fulton: Church, 905 Nichols St., 8 p.m., Mon., Oct. 10. Sign Language for the deaf. "Spiritual Abundance Is God's Law" (Alton)

Kansas City (Fifth): Church, 4841 Paseo, 3 p.m., Sun., Oct. 9.‡ "Something to Depend On" (Jenks)

St. Louis (Second): Church, 5807 Murdoch Ave., 8 p.m., Tues., Oct. 11.‡ "What's Your Greatest Need?" (Alton)

St. Louis (Fifth): Church, 3452 Potomac St., 3 p.m., Sun., Oct. 9.‡ "A New View of Prophecy" (Thorneloe)

MONTANA—Kalispell: Outlaw Inn, 1701 Hwy. 93, S., 8 p.m., Fri., Sept. 30.‡ "Claim Your Real Inheritance" (Tuttle)

NEBRASKA—Fairbury: Church, 622 Seventh St., 8 p.m., Fri., Oct. 14. "Honesty—The Power of Its Deeper Dimension" (Rennie)

North Platte: Church, 1501 W. A St., 3 p.m., Sun., Oct. 9. "Honesty—The Power of Its Deeper Dimension" (Rennie)

Omaha (Second): Church, 9515 Blondo St., 7.30 p.m., Thurs., Oct. 13.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

NEW JERSEY—Newark: Church, 475 Mt. Prospect Ave., 3 p.m., Sat., Oct. 8.‡ "See It Like It Is" (Houston)

Toms River: Ocean County College, Fine Arts Theatre, Hooper Ave. and College Pl., 3 p.m., Sun., Oct. 9. "Loving to Live" (Curtis)

NEW YORK—Brooklyn (Third): Church, 261 E. 21st St., 3 p.m., Sat., Oct. 15.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Corning: Church, 64 E. First St., 8 p.m., Tues., Sept. 20. "Loving to Live" (Curtis) Note change from Sept. 25.

Dobbs Ferry: Church, 523 Broadway, 8.15 p.m., Mon., Oct. 10.‡ "The Life That Is Worth Living" (Henniker-Heaton)

East Williston: Church, 60 E. Williston Ave., 8.30 p.m., Thurs., Oct. 13.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Flushing, L.I.: Church, 144-27 Sanford Ave., 3 p.m., Sat., Oct. 15.‡ "Ageless Youth" (Driver)

Ithaca: Church, University Ave. and Cascadilla Pk., 8 p.m., Thurs., Oct. 13.‡ "Get Your Life in Balance" (Driver)

Manhattan (Seventh, New York): Church, 520 W. 112th St., nr. Broadway, 8 p.m., Mon., Oct. 10.‡ "Dare to Care" (Houston)

New York (Tenth): NYU Vanderbilt Hall, 40 Washington Sq., S. and Macdougal St., 7.30 p.m., Tues., Oct. 11. "The Life That Is Worth Living" (Henniker-Heaton)

CHRISTIAN SCIENCE LECTURES

NEW YORK (continued)

New York (Fourteenth): Church, 555 W. 141st St., 3 p.m., Sun., Oct. 9.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Northport: Church, 55 Laurel Ave., 8 p.m., Fri., Oct. 14.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Schenectady: Ramada Inn, Erie Blvd. and Nott St., 8 p.m., Mon., Oct. 10. "Ageless Youth" (Driver)

White Plains: Church, 34 Maple and Mamaroneck Aves., 8.15 p.m., Fri., Oct. 14.‡ "Go Forth in Safety" (Driver)

NORTH CAROLINA—**Asheville**: Asheville Mall, S&W Cafeteria, Tunnel Rd., 7.30 p.m., Thurs., Sept. 29.‡ "Christian Science: The Discovery of the Healing Christ" (Plimmer)

Highlands (First, Franklin): Helen's Barn, Main St., nr. N.C. 126, 7.30 p.m., Tues., Sept. 27. "The Healing of Moral Weakness" (Plimmer)

OREGON—**Beaverton**: Sunset High School, 13840 N.W. Cornell Rd., 3 p.m., Sun., Oct. 9.‡ "The Power of God" (Rivas)

Hood River: Church, Seventh and Oak Sts., 8 p.m., Tues., Oct. 11.‡ "Diana or Christ?" (Aghamalian)

La Grande: Church, 1812 First St., 8 p.m., Mon., Oct. 10.‡ "Diana or Christ?" (Aghamalian)

Salem: Church, 935 High St., S.E., 8 p.m., Mon., Oct. 10.‡ "The Power of God" (Rivas)

PENNSYLVANIA—**Easton**: Church, Burke and Cattell Sts., 8 p.m., Fri., Oct. 14.‡ "No, You're Not Trapped!" (Leever)

Grove City: Church, Rte. 173, Sandy Lake Rd., 8.15 p.m., Thurs., Oct. 13.‡ "No, You're Not Trapped!" (Leever)

Johnstown: Community Rm., Richland Mall, 8 p.m., Mon., Oct. 10. "No, You're Not Trapped!" (Leever)

Pittsburgh: YWCA—Downtown, Wood St. and Fourth Ave., 12 m., Tues., Oct. 11.‡ "No, You're Not Trapped!" (Leever)

RHODE ISLAND—**Newport**: Church, 100 Touro St., 3 p.m., Sun., Oct. 9.‡ "No, You're Not Trapped!" (Leever)

VERMONT—**Brattleboro**: First Cinema, Putney Rd., 3 p.m., Sun., Oct. 9.‡ "Get Your Life in Balance" (Driver)

WASHINGTON—**Wenatchee**: Church, Washington and Douglas Sts., 3 p.m., Sun., Oct. 9.‡ "Reality: Matter or Mind?" (Ferris)

White Salmon: Church, Lincoln and Main, 8 p.m., Tues., Oct. 11.‡ "The Spiritual Basis of Health" (Ferris)

WISCONSIN—**Madison** (First): Church, 315 Wisconsin Ave., 8 p.m., Mon., Oct. 10.‡ "The Spiritual Viewpoint" (Correll)

Merrill: Church, N. Hwy. 51 and Lake St., 8 p.m., Tues., Oct. 11. "There's Only One Real Ego" (Correll)

Wausau: Church, 404 Franklin, 8 p.m., Thurs., Oct. 13.‡ "The Spiritual Viewpoint" (Correll)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

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